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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE YOUNG EARTH

Old Earth? Young Earth!—though myriad years,
Since Time's primeval morn,
She may have bloom'd amid the spheres
Before a man was born!

* * * *

Six thousand years! what have they brought,
O, poor ephemeral man?
Go, reckon centuries by thought,
Thou'lt find them but a span.

Go reckon time by progress made,
And lo! what ages pass,
Swift as the transitory shade
Of clouds upon the grass.

* * * *

The myriads, seeking to create
An idol to adore,
Have made their God a God of Hate,
And worshipp'd him with gore.

And living multitudes have heard
That Love is Nature's plan,
Yet shut their souls against the Word
That teaches love to man.

But there is progress in the spheres,
The glorious Earth is young;
The seed has lain six thousand years,
The tender shoots have sprung.

* * * *

Young Earth!—her sad six thousand years,
Now passing swift away,
Are but her infancy of tears—
The dawn before the day.

—*Charles Mackay.*

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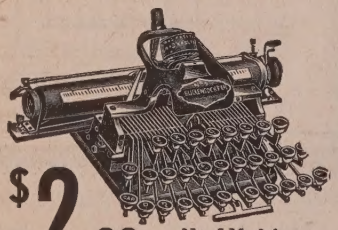

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIX THURSDAY, APRIL 5, 1917 NUMBER 6

FRANK B. SANBORN.

Lover of men, the lowly and the high;
Blazer of trails where Progress bares her peaks;
Thy beaconing soul but higher Wisdom seeks;
Thy flaming spirit knew not how to DIE.
Kin of the Great, in heart and tho't and deed;
True to the type they set thee in thy youth;
Dauntless and calm explorer of the Truth,
Freedom thy task, and Brotherhood thy creed.

No more in Concord shall thy neighbors meet
Thy valiant figure; nor their joy shall start
To find response within thine ample heart
And understanding, ever-craved and sweet . . . .
But thy blithe bravery remembered, cheer
Springs swift in us—to feel and KNOW thee near!

MARGARET BARBER BOWEN.

For wit and wisdom let me recommend Dr. Samuel McChord Crother's latest book, "The Pleasures of an Absolute Landlord." Here's a bit of wisdom from it: "We are beginning to see that the idea of a liberal education is too large to be put into four years of a college course. It is the growth of a lifetime spent in contact with the actual world. But it is not too much to ask that in a university the student should be brought into contact with different types of the intellectual life, and that each type should be kept distinct. He should learn that the human mind is a marvelous instrument and that it may be used in more than one way." M. B. P.

The daily paper announces on the same page that absolute equality of the Jews of Russia, with the right to own property, to reside in any place, and to participate in educational advantages, and at the polls, has been finally proclaimed in Russia; and that a St. Louis judge has refused the application of a candidate for naturalization papers because the applicant, having two brothers in the German army, confessed his unwillingness to meet them in battle array, as he did not wish to be found shooting at his brothers. Are the tables turning? Is Russia being Americanized, and America Russianized? The line of progress is never a straight one, but zig-zags up the Mountain of Liberty.

The Survey for March 31st contains two valuable contributions to industrial problems much in the public mind at present. The first is by John Fitch and discusses the ultimate results and implications of the recent Supreme Court decision upholding the Adamson Eight-Hour Law. The second by Mr. Selekman of the Russell Sage Foundation, presents an exhaustive and on the whole formidable analysis of the Canadian Industrial Disputes Investigation Act, and the results of its nine years of operation in Canada. The article is supplemented by critical reviews by John R. Commons, James O'Connell of the A. F. of L., Mr. Walters of the Canadian Trades and Labor Congress, J. E. Williams and M. O. Thompson of the Arbitration Branch of the Hart, Shaffner & Marx Company, Elisha Lee of the railroad managers, and others. It but adds another to the long and valuable series of authoritative documents presented by *The Survey* upon all phases of the industrial problem.

S. M. Q.

UNITY has in recent weeks chronicled various mass meetings held for the purpose of providing means of expression for the people's opposition to the entry of the United States into the European War. The latest demonstration to come to its attention was held in Madison Square Garden on March 24th under the direction of a Commission of which David Starr Jordan, who came all the way from California, acted as chairman. Although the press gave wide publicity only to a pro-war mass meeting held at the same place two nights before, which was addressed by Senator Root, Mayor Mitchel and President Hibben of Princeton, the Peace meeting the following night, though not widely advertised, had an attendance of 10,000 enthusiastic pacifists with a thousand or more turned away after the doors were closed. *The Public* says of this meeting: "Compared with a pro-war meeting two nights before, when a crowd no greater had been secured by much beating of tom-toms and other howling dervish methods, the peace meeting made by far the better showing." S. M. Q.

These are the days of great bunco-idealizings of the flag, and "patriotism" is a popular word. Let us beware of the blindness that more or less unconsciously covers a multitude of treasonable deeds under the flag. When greedy capitalists, vicious politicians, "boodlers," grafters and promoters of pork-barrel exploitations of the government get red in the face hurrahing for the flag, there is need of ethical analyses and spiritual examination. We will not say, in the present crisis, with Dr. Johnson that "patriotism

is the last resort of knaves," but it is safe to say with George Eliot that "patriotism is," sometimes at least, "the virtue of narrow minds." Lincoln in his youth, in discussing the dangers of a republic, said, "Our dangers are internal," a foresight justified of history; for many republican efforts have died chiefly, if not always, from internal weakness. The flag represents, not geographical boundaries, but spiritual ideals, and it is the most honored by those who are most loyal to these ideals and most obedient to the demands of the same.

Speaking of the "formative years of a child's life," here's a fine illustration: A black-eyed, gypsy-faced little tot of three and a half years was recently taking dinner with her neighbor playmate a few years older. Little black eyes is the youngest of a family of six, whose mother has "all the time in the world to devote to them," she says.

Little Blue-eyes, the hostess on this occasion, and three adult members of her family, were delighted with the attractive little guest, and Blue-eyes remarked to Black-eyes, "Why, you eat real good with your knife and fork." Instantly little guest replied in the softest, most courteous tone, "You mean real well, don't you?" A few moments later it was "Daddy's" turn to be gently rebuked in his table manners (?). He had his fork in his right hand, and to assist in the capture of the bite on his plate he took a bit of bread in his left hand. Little Black-eyes, in her sweet baby voice and rather awed look in eyes, said, as her gentle little mother might have, chidingly, "Left hand in lap."

Here's a good place to recommend to all who have not done so that they read Dorothy Canfield Fisher's story, "The Bent Twig." M. B. P.

Is it only the tan foot boy who is supposed to carry a shining, morning face through the world? It would seem so from the scarcity of shining faces one meets in his day's march. Suppose you do have to work—work is the best thing that could happen to you. Suppose you have had sorrow. Need you grow sour of face? The sweetest-faced woman I ever knew—one whom no one could meet on a crowded street without almost stopping to gaze at; a woman with hair as white as snow, but whose face shone and glowed with brightness, had had enough living sorrow—and that's worse than death—to have killed many women. Suppose you are poor in purse. You escape much trouble thereby, for not much is expected of you in some quarters, and you do not have to live up to as much as do those with more of this world's goods; and there is always the healthful out-of-doors to cheer one. So, why not smile in our hearts as we face the world, no matter how we may weep in secret? "There's night and day, brother, both sweet things; sun, moon and stars, brother, all sweet things; there's likewise the wind on the heath. Life is very sweet, brother." M. B. P.

It seems hardly necessary for Congress to pass Censorship bills to limit freedom of speech when that matter is being so well attended to by our leading universities. Following the refusal by President Van Hise of the University of Wisconsin to allow an address in a college building by Max Eastman, although, as one well-known university man said, Mr. Eastman is fully qualified academically to hold any one of several chairs in the university, including the position of President, and after Columbia's denial of her platform to the son of the great Tolstoi, and the University of Toledo's limitation of the freedom of her liberal professor, Scott Nearing, comes word now that President Hibben of Princeton has denied permission to David Starr Jordan, Chancellor of Leland Stanford University, to speak on the subject of Peace on the campus of Princeton. The young Tolstoi is reported to have said, when Columbia's decision was told to him, "Russia will be interested to know of this." But that was before the Revolution, and today the papers tell of a great crowd of peasants, workingmen and soldiers, marching to the Tolstoi estate and asking to see a portrait of the great pacifist and revolutionist, and when the widowed countess brought the portrait out to them, they knelt in reverence before it. But that was in the free Russian Republic. In this connection readers of UNITY will be glad to know that a few days after the refusal of the University of Wisconsin to listen to Max Eastman, Reverend John Haynes Holmes addressed a university convocation at the invitation of the university. S. M. Q.

UNITY has had much to say of the matter of military training in public schools and of all forms of compulsory military service. The following statement from a letter to Amos Pinchot from Professor Jacques Loeb, the eminent biologist of the Rockefeller Institute, as quoted in the *Advocate of Peace* for April, is convincing and authoritative: "It is an actual experience in Germany that men who have received that drill are afterwards much more willing tools of anybody whom they are liable to consider as belonging to the officer class or caste. The German Junker has no difficulty with young men on his estates if they have served in the army. His mere imitation of the voice and manner of an officer who gives command at once cows his slaves into submission. This is the way by which the German Landrat or bureaucrat in general rules the masses. . . . The greatest danger of

militarism lies exactly in the direction you indicate, the abolition of initiative and spirit of freedom. Germany shows that even the highest development of modern science is not able to overcome the conditional reflexes produced by militaristic drill and by the glorification of the nursery intriguers and exploiters in nursery and school. I have been depressed over the recent developments in this country. I left Germany because I felt that I could not live in a régime of oppression such as Bismarck had created at the time I left Europe. When I reached America I felt like a free being. It is a keen disappointment to realize now that my sons are likely to face the same tyranny in this country, to which I had come in the hope that it would remain free from the curse of that personal despotism which finds its expression in a militaristic régime." S. M. Q.

Did you ever stop to think, as you gazed into a "second-hand" or "curio" window, of the tragedies that might lurk behind those tempting things—tables, chairs, statues, books, sofas, etc.? What stories they could relate, had they but the tongues, of the broken homes they once adorned, and what a warning they might give about "spending your substance for that which is naught." Whether the home is broken and dismantled because of family disruptions, poverty, or because "we are tired of house-keeping and want to board awhile," or "were tired of that old-fashioned 'junk' and concluded to get rid of it all and furnish up anew, don't you know,"—it is still a tragedy in that one less home exists in the world, and the things some one once yearned for, pinched and saved and paid good money for, and may be *loved* for a time, are torn from their setting and sent to this "emporium of trade"—to be bought over again by some one who still has the "homing" instinct.

Of course there are good and sufficient reasons, often, for a home having to be given up, and of these we have no censure; but the prevalence of these "curio" and "second-hand" shops, storage houses and "family hotels" would indicate that choice and unnecessary tragedy are the causes more frequently than natural causes—by which I mean the death or inability of the chief supporter of the home.

Just one story of a broken home: The husband and wife could not agree,—perhaps *would* not, would more truly express it, and so, although they had two sons aged ten and twelve, a divorce ensued. For his pay their lawyer had to take the little library, and as he had no use for it himself, being well supplied in that line, he placed it for sale. It was not a particularly valuable library, though, of course, there were good books in it. But to me, every book had a voice, and raised it in protest. There were books given to John and Jane by fond relatives and friends from the days of their childhood to their marriage. Then you could pick out those they had bought themselves before discord entered their lives; then came those bought by themselves for the two sons who came to them, and those given to the latter by doting grandparents and aunties—then the end. The sons sent off to school, no home left for them in which to spend vacations and from which to store up happy memories.

I could not buy *one* of those books. Its voice would never be silent. M. B. P.

Editorial Correspondence

III.

Birmingham, Alabama.—I sneaked into Birmingham twenty-four hours ahead of schedule time, and did not say a word. I enjoyed the luxury of isolation while I caught up with my sleep, correspondence, and plans. Friday evening, the 23rd, I again enjoyed the hospitalities of the Jewish congregation. Rabbi Newfield was one of the first friends in the South eighteen years ago to welcome me and my message. He and John Phillips, Superintendent of Schools, whom I regard as one of the leading educators of the South, and the beloved Samuel Ullman, the lay rabbi, the progressive member of the school board for many years, a tireless reader of Unity, and an unflinching advocate of the open faith, the progressive word in politics, and the international brotherhood, have constituted all these years my unofficial committee in Birmingham. They have made this city a home city for the Editor of Unity.

Notwithstanding a besetting storm, a goodly audience was out to hear my report of the Peace Ship trip and its relation to current issues. Here as in Philadelphia there was no incompatibility between the impressive religious service conducted by Dr. Newfield for the half hour of introduction and the hour's lecture that followed.

Saturday was Taft Day in Birmingham. At noon he was entertained by the "Commercial Club." Some three hundred seats were occupied for luncheon. Mr. Taft followed with an address of three-quarters of an hour on preparedness and kindred subjects. In the evening in the auditorium of the High School, which has a seating capacity of fourteen or fifteen hundred, he gave a further address on the "League to Enforce Peace." The ex-President here as elsewhere maintained his reputation as a delightful after-dinner speaker, and a successful platform man. His addresses were shot through and through with a fine sense of humor, and his jokes, which were anticipated by the infectious chuckle so enjoyed by Taft audi-

ences, were as bright as ever. His geniality, good-nature and smiling face relieved the belligerent extravagance of his speech. His prescriptions for the ills of the day were no less fierce than those of Theodore Roosevelt himself, but they were ameliorated by his good nature. On that account they were all the more dangerous. He poked fun at a "ladies' war." He reminded his audiences that they could not go into this issue "daintily." He wanted the credit of the Allies strengthened by unlimited donations from the United States; he wanted a big army, and he wanted it sent across the seas. He seemed to believe that it was an easy thing to do, if the United States only entered into the turmoil, to wipe Germany off the map and to render Europe pacific forevermore.

In his military ardor Mr. Taft seemed almost to forget the "League to Enforce Peace," which was to get into business only after the war was over. It was really a well-planned and skilfully executed campaign in the interest of the recruiting business. That he entertained the large audiences is a matter of course; that he spoke to the liking of the audiences was also apparent. Prosperous Birmingham shares the eagerness for battle with the prosperous in every community, with perhaps an added intensity which beyongs to the South, whose people are still more militant in their tastes than the more industrious Middle West, of which Chicago is the center. It was sad to see how blithely not only the men but also the women of Birmingham lent themselves to the promotion of schemes which must culminate, if carried to a successful issue, in heartbreaks, orphan cries, battlefield horrors, and hospital agonies unnumbered.

We found a new element to welcome us at Birmingham this time, and a new friend at the center. Rev. T. B. Byrnes has left his successful work in Erie, New York, and for several months past has been gathering about him the nucleus of an Unitarian Church in this town. The friends found to their purpose a vacated Congregational Church, conveniently located and respectably environed and equipped. On Sunday afternoon at three o'clock Mr. Brynes was installed as pastor of the First Unitarian Church of Birmingham. The Jewish rabbi, of course, and the Congregational minister, who had left his parish to do still more and better ministerial work on social lines in Alabama, the lay chairman of the board of trustees, and the Editor of UNITY took part in the interesting program, which was interspersed with suitable musical numbers. The man from Chicago preached the sermon. The audience was a characteristic one for such an occasion,—small, but manifestly a company characterized by independent thought, an earnest spirit, and an adequate appreciation of the difficulties of the situation. They have a hard row and a long row before them, but they are needed in that latitude, as elsewhere, to emphasize the constructive side of independent thought, to give an asylum to those who at once believe in science and religion, who want to think abreast of culture, and also want to retain the sanctities and the sanctions of history.

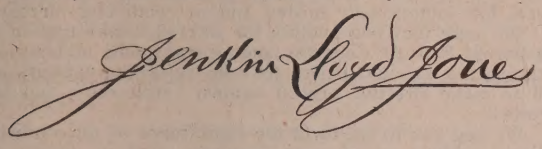
In the evening the beautiful temple of the Jewish congregation again opened its hospitable doors; perhaps the only place available for the address on internationalism from one who was willing to accept the damaging and by the ex-President much ridiculed title of pacifist. It was a goodly company. They were willing to listen; not only that, but to endorse, at least with unbiased mind the affirmation of peace. Still, doubtless many were inclined to believe with the newspapers of America that the peace message should be suspended, and the pacific demands of the Christian gospel should be ignored for the time being. Like Rip Van Winkle, they are inclined to say about war, "Just this once more; then we will quit."

Monday was given to the school. A Baptist college and a Methodist college not far away were studied from the campus, but the presidents were down town attending ministers' meetings, and there was no opportunity to see or to speak to the students; but we did stop at Ensley, the city of the great industrial plant, where there is a model laboring man's village growing up. Its high school is a part of the school system of Birmingham. It is a model in its equipment and alive in its constituency. After luncheon, in which the speaker shared, where the pupil who brings his luncheon with him can for a penny secure a glass of warm chocolate, or, if he comes without his luncheon, can for a nickel get the chocolate and a sandwich or an equivalent thereof, we talked to over three hundred boys and girls for half an hour on the gifts which culture brings.

Way up in the sky-parlor of the highest sky-scraping building in Birmingham, some three hundred feet above the street, a "Civic Association" composed of the active business men and public-spirited citizens of the city are organizing themselves for the betterment of the city; not simply in commercial ways, but in all the ways that go to make a desirable city in which to found homes and raise children. At eight o'clock the man from Chicago gave the lecture of the evening on the "Call of the Twentieth Century City."

At a very early hour next morning,—too early,—we were aboard the train for Cumberland Gap. It was a long day's ride, through a gory country, looked at through the spectacles of history; an interesting country, of mountain and valley, of a rising people, when studied without the historic spectacles. We traveled through Chattanooga, from where, over fifty

years ago, the editor started home from the war. We reached Knoxville along historic routes and in the gathering twilight came to Cumberland Gap, where we were met by representatives of the Lincoln Memorial University. But that is another story.



Resolutions

Adopted at the Mass Meeting of the Emergency Peace Federation at Washington, D. C., April 2, 1917.

The following resolutions, which were passed unanimously at the great peace mass meeting in Washington, attended by three thousand pacifists coming from a majority of the states of the Union, have been sent to each member of Congress. It is important that as many signatures of individuals and especially of public gatherings, be obtained to these resolutions as possible and forwarded immediately to your respective Senators and Congressmen. Inform the headquarters of the Emergency Peace Federation, 648 Munsey Building, Washington of every signature so forwarded. It would be well to send telegrams referring to these resolutions, of which copies have been mailed to each member of Congress, and urging the Congressman for your district, the Congressmen-at-Large from your state, and your two State Senators, to secure the adoption of these measures. If Congress declares war, Section III will be of the utmost importance.

I.

We declare our unflinching loyalty to the principles of the Constitution, and the ideals for which the American Republic was founded. The framers of the Constitution denied to any one man the right to declare war, and reserved that right to Congress alone. We, therefore, appeal to Congress to uphold the principles of the Constitution, and not to be stampeded into a declaration of war,

1. Because we believe that all history, more particularly the frightful waste of life and property in the present World War, has proven the utter futility of war as a means of settling international disputes or vindicating national honor.

War inflicts upon both sides injuries far greater than those supposed to be redressed. To avenge the loss of some 150 lives by sacrificing the lives of untold thousands is madness.

2. Because the repeated violation of international law by both sides of this conflict is not primarily directed against us, but is incidental to the death grapple of great commercial empires.

3. Because it is well known that beneath the conflict of nationalities, a fundamental cause of this war is the rivalry of commercial competitive groups, controlling their respective governments, which through secret diplomacy and a corrupted press, have betrayed their people into a war of which they even now do not know the causes or the aims.

4. Because we are convinced that the impulse in our country at this time of war comes not from the people, but principally from financial and commercial groups, who from the blood and agony of the people would coin profit for themselves.

5. Because it has abundantly been shown in these last few weeks that our entry into the war would mean the nullification of the First Amendment to the Federal Constitution, which provides: "Congress shall make no law . . . . abridging the freedom of speech or of the press, or of the right of the people peaceably to assemble and to petition the Government for redress of grievances."

6. Because under the guise of fighting for the democracy of other people, we would fasten upon ourselves a militaristic imperialism.

7. Because the United States, the greatest nation now at peace, would thereby forfeit the high position it has taken in favor of the settlement of international disputes by means of arbitration, and in favor of the establishment of a Federation of Nations.

8. Because we belive that the great majority of the people of the United States are opposed to war: that they have been flagrantly misrepresented by the greater part of the metropolitan press: and that in opposing war we speak for them.

II.

WE THEREFORE URGE: UPON OUR GOVERNMENT THE FOLLOWING MEASURES AS ALTERNATIVES TO WAR:

1. That President Wilson, who warned Americans out of Mexico, shall also warn Americans for their country's sake, to stay out of the war zone.

2. That in view of the changed situation resulting form the Russian revolution, and the liberation of the forces of democracy throughout Europe, the President renew concrete peace proposals to the belligerents.

3. That a Joint High Commission be appointed to consider the question now at issue between this Government and that of Germany. Such a commission averted war with Mexico even when that seemed inevitable.

4. That a conference of neutral nations be called to clarify and if possible unify the neutral attitude toward the illegal methods of all belligerents.

5. That the mediation of any neutral nation be accepted if offered.

6. That an advisory referendum vote of the people be taken before a declaration of war, except in case of territorial invasion.

III.

In order permanently to remove one of the chief incentives for war, we demand that such steps be taken as will make it impossible for any private profit to be made out of war. Following the recent action of the legislature of North Dakota and Wisconsin, we demand that there shall be a conscription of wealth to defray the expenses of war and of preparation for war.

We demand that no deferred obligation upon future generations be levied in the shape of national bond issue; but that "Pay as we go" shall be the policy of this nation.

We recommend further that among other things there shall be:

1. A graduated income tax levied by Congress upon all incomes above five thousand dollars, which shall amount to conscription of all incomes in excess of one hundred thousand dollars a year.

2. Immediate conscription by the government of all railroads, and their operation by the government for public service without private profit.

3. Immediate conscription by the government of all natural resources including mines, and oil wells and their operation under the Bureau of Mines without profit.

LET THOSE WHO KINDLED THE FLAMES FURNISH THE WOOD.

4. The Government shall deal with the workers in any conscripted industry through the organizations formed by the worker, with due safeguards for the rights of unorganized workers. This will protect both the Government and the workers.

5. Immediate taking over and operation by the Government of all food storage warehouses, and the passage of a law making speculation in food supplies an act of treason under the articles of war.

We appeal to the American people, our fellow-countrymen, as true patriots, to rise above the level of race hatred and vindictive reprisal, and appeal to you to be true to the ideals of our President, as set forth in his call to the nations to enter upon a new era of peace with justice. Some nation must be brave enough, human enough, great enough and humble enough to say: This thing shall spread no further, whatever may be the cost to us. We believe that God has called America to the great and holy task and we appeal to all loyal sons to help her answer this call.

Findings of the Unofficial Commission which met at the Holland House, New York City March 19-24, 1917

"To devise ways and means of a peaceful solution of our international crisis."

Introductory

During the week ending March 19, 1917, an unofficial commission gathered around the council table at the Holland House, New York City, upon the invitation of the Emergency Peace Federation, to devise ways and means of solving the intricate international crisis without resort to arms. The commissioners, because of the press of other business, were not able to attend all the sessions, but at least a quorum was present at every gathering. The sessions took place from ten to one in the morning, and from three to six in the afternoon.

The plan was due to a pressing sense of the need of deliberate, balanced, constructive discussion of the issues confronting this country—discussion quickened and broadened by the clash of differing points of view, different technical equipment, different lines of approach.

The invitation to take part in the commission gave short notice, and it was the more gratifying that the response was what it was, acceptance often involving great personal inconvenience. Dr. Jordan came expressly from California not only to preside but to help organize the commission. Following was the personnel of the commission:

Dr. David Starr Jordan, Chancellor of Stanford University, California, Chairman.

Miss Emily Greene Balch, Professor of Economics at Wellesley College, Massachusetts.

Joseph D. Cannon, long identified with the Western Federation of Miners, Colorado.

Edward P. Cheney, Professor of European History at the University of Pennsylvania.

Stoughton Cooley, Editor of *The Public,* New York City.

William I. Hull, Professor of History and International Relations at Swarthmore College, Pennsylvania.

Louis P. Lochner, former Secretary of the Ford Peace Commission, Illinois, Secretary.

John F. Moors, Broker, Boston, Mass.

H. A. Overtsreet, Professor of Philosophy, City College, New York.

Arthur Le Sueur, legal adviser for farmers' organizations, North Dakota.

Winter Russell, Attorney and Publicist, New York.

Mrs. Fanny Garrison Villard, Chairman of the Emergency Peace Federation, New York.

From day to day various persons versed in international affairs or specially equipped with reference to technical matters coming before the commission, appeared. Among these were Professor J. McKeen Cattell, Amos Pinchot, Paul U. Kellogg, James P. Warbasse, Darwin J. Meserole, Professor Franz Boas, Charles T. Hallinan, and others.

The findings of the commission are embodied in the recommendations or resolutions which follow. In addition, the commission sent a confidential communication to President Wilson, in which certain suggestions were proffered.

It is of course not suggested by the commission that all of these recommendations should be put into effect simultaneously. They serve rather as suggestions for various alternatives out of the present *impasse.*

PLEA FOR CLARIFICATION OF THE ISSUES.

AN OPEN LETTER.

New York, March 23, 1917.

To the President:

We earnestly press upon you that when Congress convenes you lead and clarify public opinion, now not only confused, but intentionally misled and in conflicting directions.

We urge that you analyze the international situation for the benefit both of Congress and of the public at large, expressing the national desire to keep alive international law, and to make effective protest against ruthlessness and lawlessness.

We beg you to set forth the significance of the conflicting policies publicly urged upon Congress, that in making decision it may clear its purposes to itself and to the public. For instance, if war should come, what of the following questions: Should the United States form an alliance, informal or formal, with the Entente Allies, or enter the war without any understanding with them, or how should it proceed? Should this country enter the war to establish the right of neutrals to defend by force of arms their commerce with belligerents? Should this country enter the war for the purpose of underwriting foreign bonds, as is now urged by officers of the Federal Reserve Bank? What, precisely and clearly, is the purpose of war, if war comes, and on what terms would we consent at any time to a settlement?

We recall that last summer, when millions of your fellow-citizens could see no outcome of the Mexican crisis except war on Mexico,—on the innocent and the guilty alike,—you announced that that was the long way and the wrong way to settle international issues, making mere might the basis of settlements, arousing hatreds, and leading the citizens of the nation against which war is declared to feel it an imperative patriotic duty to defend their fatherland.

We believe that the same principles hold good in the present crisis, and we look to you in earnest hope for their realization?

(Signed) DAVID STARR JORDAN, Chairman.
LOUIS P. LOCHNER, Secretary.

Joint Commission of Inquiry and Conciliation.

In view of the fact that the great contribution which the United States can make to civilization during the present war, is the championship of neutral rights, and the advocacy of an international organization of guaranties of future peace—a policy in accordance with the best American ideals and the prime achievements of American diplomacy, including those of the administrations of Presidents Washington, John Adarms, Lincoln and Wilson,

We respectfully urge upon the President, the Congress and the people of the United States of America the steadfast adherence to that policy.

In pursuance of this policy we urge the President to offer to appoint two Joint High Commissions of Inquiry and Conciliation with Great Britain and Germany, respectively, for the purpose of agreeing at least upon a *modus vivendi*—perhaps upon the basis of the Declaration of London until the end of the present war, which shall conserve neutral rights.

The essence of neutrality is impartiality,—an impartial assertion of neutral rights, and an impartial observance of neutral duties. The Joint Commissions of Inquiry and Conciliation are a *legal, American,* and pre-eminently successful means of maintaining our neutrality.

Mediation.

The United States agreed with other nations at the Hague, that it could never be deemed an unfriendly act for a nation to offer mediation either before or during a war. In accordance with their convention the United States has itself proffered its good offices to the belligerents during the present conflict.

The rumor now comes that a neutral nation is offering mediation in the issue between the United States and Germany, and that the United States government is contemplating the summary refusal of the tender.

We submit that such a refusal on the part of the United States would be inconsistent with principles for which this country has stood. Should an offer of mediation be tendered, therefore, we urge that it be accepted.

Conference of Neutrals.

The United States has, through its President, attempted to stand as a representative of International Rights. Individually it has suffered no greater infringement of its rights than several other neutrals, yet it has already resorted to more drastic measures than any non-belligerent, by breaking off relations and arming its ships. Before it takes any further step, either in defending its prestige or in assuming to establish international law and represent neutral nations, it should call a conference of neutrals to clarify, and, if possible, unify the neutral attitude toward the illegal methods of all belligerents.

Consequences of Entering the War.

Statistics show clearly that to send a considerable army to Europe would involve such a drain on our food resources as to plunge us into the famine conditions of Europe. The popular idea that war producing an embargo on the exportation of foodstuffs would lower prices here is the precise contrary of the real result to be expected. The idea that war would bring any real prosperity to the country at large is a cruel illusion, even though doubtless some individuals or industrial groups might profit for a time.

If, on the other hand, the United States should adopt the suggestion of certain financial leaders and use money only, not armies, we should find ourselves as a nation merely as an appendage to the financial system of London and New York City, there being already bonds, sold and unsold, covering thousands of millions of dollars awaiting endorsement by the Government of the United States.

A member of the Federal Reserve is quoted as saying: "As banker and creditor, the United States would have a place at the peace conference table, and be in a much better position to resist any proposed repudiation of debts, for it might as well be remembered that we will be forced to take up the cudgels for any of our citizens owning bonds that might be repudiated." We believe that to make war for the purpose thus expressed would be a betrayal of every noble tradition of American Democracy. It would make of the republic a sort of assistant sheriff for the collection of bad debts of peoples bankrupted by war.

To undertake to protect by force any part of the European war debt involves the protection of the entire debt and tends to encourage war for the extension of loans. It is not, or will not be, the mere matter of two and a half billions of loans already made in Europe by American financiers, nor the further billions contemplated for that purpose, but the seventy-five to one hundred billions of which they would be a part, most or all of which would have to be protected if any of it is protected. Thus the control of the world would be put into the hands of the Unseen Empire of finance.

Referendum.

We hold:

First. That the vesting in Congress of the sole power to declare war should not in any way be rendered formal or illusory.

Second. That there should be no declaration of the existence of a state of war without a vote of Congress to that effect.

Third. That Congress should neither declare war, nor declare the existence of a state of war, without considering the results of a previous advisory popular referendum.

THE RETURN OF THE REDWINGS.

All winter long the cat-tail swamp,
Ice-locked and drear with whitened weeds,
Held naught of vanished pride and pomp
Save ranks of ragged reeds
That clashed around the mud-walled dome
Where an old muskrat made his home.

But yesterday the breath of spring
Quickened the sap in bush and tree,
Sent migrant, homing clans awing,
And woke the jubilee;
And lo! with epaulettes aflame,
Back to swamp the redwings came.

They creaked their noisy blackbird screeds,
They poised and darted, mad with play,
Or clinging fast to swaying reeds
They chanted, "Pretty-day!"
And here and there in mellow key
Sounded a buoyant "O-ka-lee!"

Like travelers beside the hearth
They stretched themselves in lazy rest;
Or wandered through the cat-tail garth,
Where many a last year's nest,
Beaten by storms and all in rags,
Hangs hidden 'neath its roof of flags.

Though each an officer of rank,
And wearing brilliant shoulder knots,
They swarmed along the willowed bank
And clicked like Hottentots;
Their social gossip, mad and free,
Filling the air with revelry.

A few more days of spring to stir
The dormant swamp again to life,
And every gallant officer
Will have a Quaker wife;
And peace will fall, and sweet content,
Over the redwing settlement.

Youth's Companion. —*Florence Boyce Davis.*

When the Indians go off hunting or visiting, nothing is put under lock and key; their belongings are left behind, unprotected, and it does not seem to occur to them that anything will be molested during their absence. In his autobiography, the late Bishop Whipple related an incident of his early experience among the Indians which suggests the Seminole view. The Bishop was traveling overland and had with him a valuable silver communion service. As they were starting from the camp for a day's visitation, the Bishop asked, "Will it be safe to leave this silver here?" To which his guide replied, "Don't worry, Bishop; there isn't a white man within sixty miles of the place."—M. K. SNIFFEN, in *"Florida's Obligation to the Seminole Indians."*

The Soul of a Child

Is Character without Religiousness All that it Needs?

By **W. C. GANNETT**

Many an earnest parent is humbly conscious of inadequacy for the task of training the *soul* of a child. For its body they feel responsibility; for its mind they find teachers; it is their duty to see to its character, and they try to. But for its religiousness, "What can *we* do?" And such a father to such a mother may say: "This is beyond us; we do not know how. The Sunday School may not succeed in it, either. But after all, what matter? If in our home our child secures a good character, then, religious or not, he has all that he needs." To this the right answer, I think, is both Yes and No.

Yes, for character—"Nature in its highest form," as Emerson called it—*is* the one and only essential. In value nothing compares with it. And nothing is so sure to generate character, good or bad, in children as character in parents. "I will take what father takes," said the boy to the waiter asking him at table in the hotel what he would have to drink. The father was wise enough, let us hope, to give up the wine then and there and forever. But more than what we parents do, it is what we *are* that tells. No household ritual of religion, however helpful and dear it be, has such power to draw children toward the highest as steady loyalty to the highest on the part of the father and mother. A home in which Right is the unquestioned law, the permanent cause of the days, in which the life of the father and mother turns around "Right" as planets around their sun, is in itself the church of churches for young hearts privileged to live in it. Wherever enthusiasm for moral ideals expresses itself in habits of self-forgetting and duty, there is the worship organized into instinct of which prayer spoken is but an echo. We must *live* prayer before and after we pray, or there is no prayer. But lived prayer is always irresistible! The little ones "catch" the family gravitation towards the ideals; and "it is the thing that is caught, not that which is taught, that remains in a child's character." They have a right to expect, as they do, beautiful things of us parents. Whether we will or no, for their first few years we are embodied ideals to them,—what Jesus is in the idealization of Christendom. "Mother, which is the best man,—Washington, or Lincoln, or Jesus, or Father?" asked the small son from under the blankets. Full soon they find us out! Yet long after childhood is over, long after the parents themselves have passed out of sight, a father, a mother, *not* faultless, only "good," may be the invisible Christ in a child, directing his course and making for righteousness and happiness in him. There is comfort and courage in that thought,—"not faultless, only good." Yes, first, last, and always, Character is the one only essential; and it is what we parents *are* that counts above everything else for character in our children.

Now for the *No*. Will anything less than the highest, strongest, most beautiful forms of character in the child content the true parent? If not, the question becomes, Can character attain its heights of beauty and strength without "religious" elements in it? So the question back of all is, What do we mean by "religious"?

Can it be that the Liberal Faith, in emphasizing salvation by character so much as it does, lowers religiousness into morality, instead of exalting morality into religiousness? As I understand the two terms, Morality is consciousness of vital relations with one's *fellow-men,* and of rights and duties rising out of those relations; Religiousness rests on consciousness of vital relations with one's *universe,* whatever that universe be,—that is, however the universe and the relations to it may be conceived by a given mind. Since one's universe, whatever it be, is greater than and includes fellow-men, religiousness is greater than and includes morality. Morality unconscious of this inclusion, unconscious of universe-horizons, may be only "conduct"; at best, is the "mere morality" of which we have heard. But morality conscious of those horizons, conscious of something in itself universal, eternal, absolute,—morality feeling itself to be law of Nature as well as law of a nation and a street-bargain,—morality thrilling through and through with its own ideals,—rises into, becomes one with, "religiousness." There is a morality non-religious, and a morality religious, then. Both kinds generate character; but the first kind, character in its lower and less secure forms. The last kind alone can be trusted to produce the high, the enduring, the beautiful forms.

To put this in a more practical way. That word "ideals" gives us a clue. Consider the Soul of a child, how it grows. The secret of the little Soul's growth is *Reverence.* Reverence is to character what the green bark is to the tree, the part where the sap climbs and the new wood is formed. On the outer circle of what we morally *are* lies a rim of reverence for, aspiration towards, all that we are not but *would be.* This is our rim of growth. Here year by year character adds to itself by assimiliation of higher moral ideals. In this rim lie especially the finer, more delicate things in us; here is modesty, here is humility, here is wide and quick sympathy, here is sensitiveness to justice and mercy, here is the selfless heart, the open mind, the unshadowed sincerity,—"beatitude" qualities all. All are forms of reverence, forms of aspiration. Their very names suggest Springtide in character; and we know how important it is to the tree that the green bark be not girdled, lest the sap in the Spring should fail to run free. To secure this live, sensitive growth-rim in a child's character is the best endowment a parent can give him. No college education in value approaches this. Nothing so enlists that child on the side of righteousness, so arms him against the powers of temptation, so enables him to bear greatly and dare greatly, to become what he would be when willing his best, to feel the glory of living and get large values from life,—nothing helps so much to all this as to make him habitually dissatisfied with moral attainments any or all, and passionately—not reasonably, but *passionately*—in love with moral ideals. Then enthusiastic reverence for moral ideals we parents *owe* to our children.

I pray you notice these terms,—"reverence," "ideals," "enthusiasm," "passionate love." They are all terms of "ethics" raised to "religiousness." Let us vary our definition a little,—though it is to repeat it rather than vary it: Religiousness is the sense of everything in relation to the universe in which it lives and moves and has being ("each in all"); more marvelous yet, it is sense of the universe living, moving, having being in everything ("all in each")! It is the

sense of heavenly horizons in all things, of the Infinite in the infinitesimal! Therefore ethics—as also science and art—is "religious," or "non-religious," according to the man. It is a question of depth of insight, of reach of vision, of degree of consciousness and realization. The God is *there,* always there,—but how much do you *see?* There is a trinity called "the True, the Beautiful, the Good." The "religious" recognition of Truth is a glimpse of the "I AM" in a fact! It is what makes a fact, as fact, holy,—a thing not to be ignored, not to be tampered with, not to be misrepresented by exaggeration or diminution. It is the "Yea, yea: nay, nay" of Jesus. Such vision as that,—of *"God" in the truthfulness* of the words that we speak,—is it not worth while in ourselves, in our children? The "religious" recognition of Beauty sees faces not as features alone, but in halos of spirit; looking at stars, hears the song of the stars; fronting life, feels itself fronting not experience alone, but pageant and glory,—what Jesus felt before the weed of the field. Is not vision like this a worth-while for ourselves and our children? The "religious" recognition of Good sees in duty the unwavering choice under every condition; in sin sees the trip, and in virtue the destiny; in Nature sees goodness and substance, and evil as shadow. It is that which transfigures fears into hopes and hopes into faiths, and beyond all failure and tragedy and horror and war discerns victories of Justice and triumphs of Love,—as to Jesus a "Kingdom of heaven" lay forever in view and "at hand"! Does it need days like the present to make insight like this a worth-while for ourselves and our children?

This is "religiousness," as I understand it. There are other forms, more intense forms, of this "cosmic consciousness." I have not spoken of the sense of fellowship with Eternal Spirit; nor of our spirit's actual, dynamic communion with that Spirit, which we call "prayer"; *nor* of the *wrestle* with that Spirit,—the wonderful "sin" experience by which most of us find out sooner or later that there is some kind of a God in us; nor of what suffering teaches; and death. These are "the *deep* things of God" in us,—not in any few, but in all of us; though, again, with that "difference in consciousness" of them. I have only spoken of those forms of religiousness which seem but the higher reaches of that "good character" which our humble-minded parent declares is enough for his child. We may call it "morality" if we prefer, but it is morality aglow with the absolute and eternal elements in its nature; "character," if you will, but it is character attaining its heights of beauty and strength by virtue of such consciousness. That humble-minded parent is right,—"character is sufficient"; but it must be CHARACTER,—and *that* takes the "religiousness"!

Now unless the homes of the Liberal Faith can awaken "religiousness" in this sense,—at least,—to say nothing of other senses,—are we not incomplete parents of incomplete children? And can we fail to see that such religiousness can be humanly helped in its growth, just as truthfulness, kindness, purity can be helped in their growth? The faithful parent never thinks of not watchfully training *these* in his child,—training them out of their wild-weed possibilities that may come of neglect into the beautiful flowers of character. James Oppenheim, in writing of "gardens and children," says:

> This garden is a vision of what the human world may be,
> When we can be as much gods to children
> As we are gods to flowers:
> When the joyous mothers can give the years
> To enriching the soil,
> And rooting out weeds and poisons,
> And pruning, and sprinkling, and sheltering,
> So that the human buds may open
> Into banks of dancing flowers,
> Blowing their laughter into the summer air.

Those banks blowing laughter are the reward that waits to delight mothers and fathers for "giving the years"! Give *not* the years, and the consequence in the garden may easily be blight deforming and stunting the buds of character. So, too, with this finer character, "religiousness." "Give the years" to its culture, and the reward is "flares of its color, drifts of its fragrance" in children. Give *not* the years, and the result may be only indifference, or it may be that worse thing, *flippancy,* in the children. Indifference, flippancy, before things worthy of reverence, worthy of awe and delight! And this "caught" from the fathers and mothers! Flippancy—pertness before the God-like in things—is the parent's unforgivable sin. One sees now and then a home, not by any means destitute of ideals and noble living, but dark-spotted all over by the irreverent humor which has gradually become the household habit in old and young. Pity for the children reared at that home! And blessed they who grow up in homes where reverence overflows in spontaneous, abundant, unconscious as well as conscious, expression—like the love in it. Grudge not the years to your garden; and trust not your garden to the stranger,—to the once-a-week Sunday School teacher, however fit for her task she may be. The lily of the field does not become a lily by one-hour, once-a-week spasms of sunshine and shower. No more can the lily of the home,—the Soul of the child. Enthusiasm for moral ideals, the sense of heavenly horizons in things, the passion for Truth, for Beauty, for Goodness, are the outcome only of hours and days and years of spiritual influence. Only where the hours and days and years of the child are spent, are they likely to appear. One place alone, the Home, is their natural habitat. *Can* we, the Home-makers, "abdicate"?

I TRY TO FIX MY EYES UPON MY BOOK.

I try to fix my eyes upon my book,
But just outside a budding spray
Flaunts its new leaves, as if to say,
"Look! Look!"

I trim my pen, I make it fine and neat;
There comes a flutter of brown wings,
A little bird alights and sings,
"Sweet! Sweet!"

O little bird, O go away! be dumb!
For I must ponder certain lines;
And straight a nodding flower makes signs,
"Come! Come!"

"O Spring, let me alone! O bird, bloom, beam,
I have not time to dream!" I cry;
The echo breathes a soft, long sigh,
"Dream! Dream!"

—*Gertrude Hall.*

A Prayer for War Time

[A prominent pacifist sends us the following as a commentary on the prayer of Billy Sunday, published in recent papers, the action of the Federal Council of Churches of Christ in America in voting, by a majority of 152 to 58, in favor of conscription, and of the anxiety of so many of the churches to turn themselves over to the War Department. He writes: "This prayer may seem sacrilegious at first, but the real sacrilege is being committed by the ministers and the churches who are betraying Christ and the fundamental principles of Christianity in the present hysteria, and this may help to awaken them to a realization as to what they are doing."—Ed.]

(Dedicated to Theodore Roosevelt)

"Thou shalt have no other God before me."

O Eternal and "Inevitable" God, Thou all powerful One!

Thou unconquerable Force, Thou Defender of Rulers and of Property: we come before Thee in exaltation of spirit and mad devotion, beseeching Thee in the name of Patriotism and National Honor that Thou mayst fill us to overflowing with Thy conquering spirit; imbue us with Thy hardness; instill us with Thy Will to Power; thrust from our hearts all symbols of love for our neighbor; free us completely from the degradation and enslavement of the Ten Commandments; give us strength to break them all, for if we hold them in reverence we are cowards in Thy sight. But if, through long training and insidious home influences, we halt before nine of them, then, O God of Hosts, we beseech Thee, give us strength to cast at least one—"Thou Shalt Not Kill"—entirely to the winds of weakness, and honestly emblazon on our banners, "For Victory, Thou Shalt Kill."

O Thou, Just Arbiter, who alone can decide the fate of the Nations, we kneel before Thy shrine, we do not come before Thee without sacrifices;

We offer Thee the blood of millions of men;

We offer Thee their hopes and loves and aspirations;

We offer Thee the "fittest," the flower of our manhood, the best;

We offer Thee the bleeding hearts and tear-drenched eyes of millions of women and children;

We offer Thee the spectacle of countless thousands of starving people;

We offer Thee every ingenious mechanism our brains can devise;

We offer Thee the organization and mobilization of all our scientific thought, our surgeons, our nurses;

In Thy service we will impoverish ourselves and mortgage our posterity;

All these we offer, but greatest of all, we offer Thee the Luminous Light, the purified, consecrated wonder of life, the exalted ideals of men and women;

For we know Thou hast come to cherish most this last great offer.

When we were a young and savage race, we thought the odor of blood was sweetest in Thy nostrils; now we know that ideas and ideals are more to Thy liking, and we offer them with loud voices and with scorn for those who worship that coward God who gave us the Pacifist and the Golden Rule.

O God of Righteousness, Thou whose "ends justify all means," we thank Thee for the "overt Act."

We come in Thy presence humbly to ask a victory over Thy most devout worshipper, Germany.

We confess we have left undone those things which she has done in Thy name, but if these things find acceptance in Thy sight, even though she be our enemy, yet shall her ways be our ways, and her God our God.

We come into Thy presence to ask victory over Thy favourite nation because we know Thou despiseth all weakness; now she is worn, harassed, starving, half-mad and distracted; she has little more to offer Thee; forsake her. Make us Thy chosen people. We come with red blood in our veins; we come with fresh vigor, great riches, and great longing to do what all the rest of the civilized world is doing. We are abjectly at Thy feet; we offer our best, all that we hold most sacred; and we ask for victory in the name of patriotism and national honor. Amen.

VIRGINIA ASHLEY.

For Those Who Mourn

The conflict of emotions as one stands upon the brink of a loved one's last resting place is in keeping with the overwhelming tide of perplexed thinking that besets one. The sense of loss, so keenly and yet so fragmentarily realized, the loneliness that brings scalding tears of self-pity, as well as of grief, the longing to make restitution for every shade of neglect or hurt, the agonizing cry of the soul for comfort—all are but counterparts of the whirlwind of questions as to fact, and of helpless speculation as to the ultimate meaning of the passing scene. There is no answer to, Why do you grieve? There is no solace for the irrational pain. "It is but natural!" We hear a far-off voice say, "Be patient, and Time will heal all and make all clear." But the voice seems meaningless if not mockery; and our dead speak not! We but sink the deeper into uncertainty, and grow chilly with the consciousness that "all is over,"—with ourselves as with the loved one that is being lowered into the cold earth. And the sky above seems too distant, even to care!

We are sure that our agony is exceptional, and wonder why there is no balm that hath virtue for our healing.

Earth hath no sorrow that Heaven cannot heal,

is the strain that comes to our ear, and after this,

Sun of my soul thou Savior dear,

which would seem to be sufficient for complete alleviation of our great need—the source and constituting of assuaging acquiescence and hope. But it is not so; and

Hark! from the tomb a doleful sound!

comes forth—an accumulated source of torture from far back among the misty origins of our quivering natures, and there is no comfort that is as yet competent to drive it away. The words of long-loved psalm and gospel and instruction come thick and fast, but are as a painful din in our ears, that we would stay if we could. For us the light has gone out, before us all is a blank, behind us all is a confusion that pains only. God help us! we groan, or we perish.

In time we awaken to a sense of another fact that is, if anything, more painful still. We are ourselves forgetting everything but our troubles, everybody but ourselves. We are indulging ourselves in a sort of luxury and in a way that reveals the inherent selfish-

ness of our innermost self. Others have lost—our friends, neighbors, all the world in fact, and we remember it not. Others have grieved until their hearts have broken or every aspiration and hope have died; and we have not seen it. Others have gone down, down, under burdens too great to bear, and we have walked by on the other side, panoplied with vanity and cold indifference. Others have reached out for a touch of a hand all alive and warm; and we have extended one so thickly gloved with prejudice that it has hurt instead of comforted or strengthened. Even our loved one, whom we so really but ostentatiously mourn, has looked to us in vain for the smile, the cheery word, the willing hand, the loving fellowship, that it was ours to give, but—we did not—perhaps would not! How paltry, childish, despicable, we seem to ourselves, when the first overwhelming shock gives way to returning sensitiveness and power really to think. Our conceits and our vain beatings of the mind alike seem but as foes to turn and rend us as we deserve. All our neglects and our inefficiencies and our blunders are enmassed against us, and determined to finish the work of destruction and degradation which grief first started. We are fortunate indeed if there comes to mind the saying of Amiel: "It is dangerous to abandon oneself to the luxury of grief; it deprives one of courage, and even of the wish for recovery."

Fortunate, and happy too may we be, it might be said, if the good angel at this point tells us that we should no longer stand gazing at ourselves,—"the unholy art of introspection"—but that we should rally ourselves to see if something cannot be done that is of better import and perhaps radically curative of all our woes. For the one that is gone, we have done all, said all, felt all that is of any use to them, and it is with them locked in the grave forever! What we can feel and say and do hereafter must be for those still living, including our defective and needy selves. Gradually it comes to us, that the present experience of loss to us does not lessen the amount of distress in the world perceptibly, and that the need of the ministry of love and faith and practical help is none the less for our suffering; and that suffer as we may, it will do little if any good really, potent for this purpose as in our self-centering it may seem to be. Sympathy that evaporates in tears even at the graveside is of little consequence, save that it may happen to soften and rectify our natures. Prayer that invokes comfort for ourselves alone or chiefly, may be but as poison to the agonies of others. Unintelligent help no matter how bountiful may appear but as unsympathetic patronage to those to whom we offer it. In fact, we see that, as we now are, we are all unfitted to do the simplest things, which by other hands invariably leads to relief and hope. Until we turn from ourselves, grieving and sore and lonely as we are, in all genuineness and without self-deception, to the great world of sobbing, suffering human spirits around us, and throw ourselves unselfishly and with divine love and wisdom into the scales of their wavering selfhoods, we would better continue to weep, and cry for mercy, and struggle with our own foes, as of old. The suffering world needs not the ministry of those that are so blinded by their own sorrows that they cannot see the heavy burdens of others or hear the subdued cries of other agonized hearts; and the sooner one finds this out, the briefer one's own mourning, and the better for the sadness of others.

Grief that is not sanctified to the service of others who mourn is sure to accentuate our own selfishness and unfit us for the relief we would extend. By looking fairly out upon the world around us, upon the cripple next door, upon the bedraggled drudge that begs to clean our premises, upon the rich and pampered fool that beclouds us with dust, upon the reckless conceit that heeds not the precipice he so rapidly approaches, upon the silly flirt that invites her own destruction as if it were her only possibility in life, upon the passion-haunted spectre that prowls in deepening darkness, upon the victims of greed and lust and tyranny and false leadership, upon the limp failures and wrecks by every wayside, upon those who mourn and those who are beset by ceaseless fears, upon the criminal that has "forfeited all" and yet lives on,—upon all, in fact, who sorrow, suffer or fear—by looking out upon all these in their unfortunate variety,—and not shrinking from the loathsome and despairing vision, but daring to see it all and to wrestle with it all, so far as one has strength to afford—by doing this, one's own troubles are soon made to appear but as insignificant ripples upon life's great sea, and to soon subside as if of the least possible concern.

The cure for evil is good. The cure for weakness is strength. The cure for suffering is health. The cure for grief is joy in curing others. The cure for selfishness, even the refined selfishness of sorrow, is unselfishness. The cure for exclusive self-regard and abandonment to pain is attentive regard to the needs of others. The cure for the sense of loss by cruel death, is the gain that comes from living, yes *living* for the *living*. It is in this way only that we can truly consecrate our grief, best commemorate the loved one buried from our sight. We may thus transmute the direst of losses, the mose exquisite anguish, the most dangerous despair into the sunshine that can penetrate the hardest hearts and the most perplexed minds. All the danger and degradation of selfish grief is thus converted into safety and upbuilding. The cup that has been presented to our faltering lips is thus made to be purified of all bitterness and to become the wine of blessed communion with universal sainthood. The Father thus wipes away our tears, and will not further let our hearts be troubled. We enter upon our legacy and find awaiting us all who have likewise passed from death into life through the tears and cries of Gethsemane and Calvary and the unbarred tombs, to be a glorious transfiguration with Him of the pacified sea and the celestial mountain. It is thus that we can triumph over the death that has already been aroused in our being, in anticipation of the final triumph which asks in utmost confidence, O, death where is thy sting! O, grave where is thy victory!

Camden, N. Y. SMITH BAKER, M. D.

And should the twilight darken into night,
And sorrow grow to anguish, be thou strong;
Thou art in God, and nothing can go wrong
Which a fresh life pulse cannot set aright.
That thou dost know the darkness proves the light.
Weep if thou wilt, but weep not all too long,
Or weep and work, for it will lead to song.

—*George Macdonald.*

Tagore Notes

Word has just come of the safe arrival in Japan of Sir Rabindranath Tagore. He seems to have recovered completely from the exhaustion of his American speaking tour. He is probably by this time peacefully settled in the quiet and beautiful simplicity of his school at Shantineketan.

Three new books by Mr. Tagore have come from the press this winter. One is called "Stray Birds." It was prepared while he lingered last summer in sunny Japan. "Stray birds of summer came to my window," says the poet. "O troupe of little vagrants of the world, leave your footprints in my words." This volume is a beautifully printed selection of these exquisite little vagrants that stray through the mind of the poet. It is illustrated with a strikingly colored frontispiece done in oriental style.

"The Cycle of the Spring" is a newly translated drama. "Fruit Gathering," another recent volume, is a collection of poems. Some of the most beautiful of these poems deal with the life of the "Lord Buddha on whose lips sat the silence of love and whose eyes beamed peace like the morning star of the dew-washed autumn." Mr. Tagore is doing much to awaken in our Western minds a true appreciation of "the Lord Buddha." "Your Western scholars," he said to some of us during his recent visit in Urbana, Illinois, "know the words of the Sanscrit and Pali texts, but that is all. The real, spiritual meanings they do not comprehend. Do you think a religion of negation, of extinction would have swept through India, would have sent missionaries into Tibet and have conquered China? No. Negations have not such power. It was the positive force of love in the Buddhistic gospel which made it conquer eastern Asia. Buddha taught extinction of desire, but it was the desires of the self, of the lower nature, and of the flesh. Self must die that the divine truth may live within us. He that loseth his life shall find it. Nirvana was to Buddha simply that state of ineffable blessedness when man having died to his selfish self is united with God. The best work in English on the true meaning of Buddhism is 'The Creed of Buddha,' published by John Lane and Company and written by a man I met in London." Such was the gist of the poet-philosopher's answers to the questions he was asked about the Buddha.

In Urbana he gave also a brilliant series of lectures on personality in education, in politics, in art. These are soon to be published in book form. They embody in glowing sentences his message to America and his vision of the new age which is to dawn after the war is over, an age of universal brotherhood and universal peace.

A few words from a lecture given in Japan picture the dawn of this new spiritual day upon the earth.

"My brothers, when the red light of conflagration sends up its crackle of laughter to the stars, keep your faith upon those stars and not upon the fire of destruction. For when this conflagration consumes itself and dies down, leaving its memorial in ashes, the eternal light will again shine in the East,—the East which has been the birthplace of the morning sun of man's history. . . . .

"I know my voice is too feeble to raise itself above the uproar of this bustling time, and it is easy for any street urchin to fling against me the epithet of 'unpractical'. . . . Yet when, one day, standing on the outskirts of Yokohoma town, bristling with its display of modern miscellanies, I watched the sunset in your southern sea, and saw its peace and majesty among your pine-clad hills, with the great Fujiyama growing faint against the golden horizon, like a god overcome with his own radiance,—the music of eternity welled up through the evening silence, and I felt that the sky and the earth and the lyrics of the dawn and the dayfall are with the poets and the idealists, and not with the marketsmen robustly contemptuous of all sentiments,—that, after the forgetfulness of his own divinity, man will remember again that heaven is always in touch with his world. . . . ."

ALBERT R. VAIL.

If War, Why?

Certainly not to save life and property. We should lose far more by going to war than by continuing a policy of armed neutrality.

We should go to war chiefly because the Federal Reserve Bank would make enormous profits by it and because the interests circling around it largely control publicity and are past masters in deceiving a patriotic, gullible public. Financial leaders, who want us to make great loans and not send armies, plan to secure the endorsement by our government of these loans amounting to thousands of millions of dollars. Such endorsement would make us an appendage to the financial system of London and New York City.

A member of the Federal Reserve is quoted as saying: "As banker and creditor, the United States would have a place at the peace conference table and be in a position to resist any proposed repudiation of debts, for it might as well be remembered that we will be forced to take up the cudgels for any of our citizens owning bonds that might be repudiated." What does this mean? It means that our government, that is the people, you and I, must pay for Europe's losses. Our government would become an assistant sheriff for the collection of bad debts of peoples bankrupted by war, as several of the governments already are.

If our government endorses these loans and undertakes by force to protect any part of the European war debt, it would find itself involved in the protection of the whole debt. Such action would tend to encourage war for the extension of loans. We should find ourselves backing up not merely two or three billions of dollars loaned, but the whole fabulous amount of loans of which this would be but a fraction.

A statesmanlike student of the situation has thus sadly summed up the awful plight into which our country is being hoodwinked into plunging: "The control of the world would thus be put into the hands of the Unseen Empire of Finance."

MAGNUS MITCHELL.

THE DEVIL'S RECRUITING SERGEANTS.

Satan sent out the Sins one summer's day,
With ribbons gay
And scarlet suits:
It was the smallest Sin upon the strength
Marched back at length
With most recruits.

—Frederick Langbridge.

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THE FIELD

"The World is my country, to do Good is my Religion."

LINCOLN CENTRE FELLOWSHIP.

At the March meeting of the Fellowship the speaker was Mrs. Mary Church Terrell of Washington, D. C., a lady who is devoting her life to the uplifting of her sisters of the colored race and who has an ingratiating personality, made up of all the qualities to be attained in the highest ranks of education and social opportunity. These, added to long personal study of conditions at first hand and the courage to face the facts as they are, made her reports and appeals very vital and convincing. The double handicap of sex and of past bondage through many generations, combined with the still prevailing prejudice which shuts out from the many honorable professions and avenues of business every colored woman, no matter how well equipped she may be, render it almost impossible for her to gain an honest, virtuous livelihood, the opportunities for which await her white sister on every hand. Mrs. Terrell takes considerable courage, however, from the rapidly increasing number of educational opportunities, and she mentioned a dozen or more schools and homes in this country, particularly in the South, many of which were initiated by women of their own race at great sacrifice, where valiant work is being done in fitting young colored women to meet the peculiar conditions they must inevitably face, at least until the slowly growing sense of justice of the dominant race shall overcome the present status of things. Mrs. Woolley out of her many years' experience at the Frederick Douglass Center related several instances confirming the statements of the speaker. At the Forum meeting on the following Sunday Mrs. Terrell expounded the subject along broader lines under the title, "Uncle Sam and the Sons of Ham." A. L. K.

THE AMERICAN PEACE SOCIETY

urges upon the American Government and upon all civilized nations the following international program. It may be added that this program has the approval of the World's Court League, the American Institute of International Law, the Conference of Peace Workers, and practically every large peace organization in America.

1. The call of a Third Hague Conference, to which every country belonging to the society of nations shall be invited and in whose proceedings every such country shall participate.

2. A stated meeting of the Hague Peace Conference, which, thus meeting at regular, stated periods, will become a recommending if not a law-making body.

3. An agreement of the States forming the society of nations concerning the call and procedure of the Conference, by which that institution shall become not only internationalized, but in which no nation shall take as of right a preponderating part.

4. The appointment of a committee, to meet at regular intervals between the conferences, charged with the duty of procuring the ratification of the conventions and declarations and of calling attention to the conventions and declarations in order to insure their observance.

5. An understanding upon certain fundamental principles of international law, as set forth in the declaration of the rights and duties of nations adopted by the American Institute of International Law on January 6, 1916, which are themselves based upon decisions of English courts and of the Supreme Court of the United States.

6. The creation of an international council of conciliation to consider, to discuss, and to report upon such questions of a non-justiciable character as may be submitted to such council by an agreement of the powers for this purpose.

7. The employment of good offices, mediation, and friendly composition for the settlement of disputes of a non-justiciable nature.

8. The principle of arbitration in the settlement of disputes of a non-justiciable nature; also of disputes of a justiciable nature which should be decided by a court of justice, but which have, through delay or mismanagement, assumed such political importance that the nations prefer to submit them to arbiters of their own choice rather than to judges of a permanent judicial tribunal.

9. The negotiation of a convention creating a judicial union of the nations along the lines of the Universal Postal Union of 1908, to which all civilized nations and self-governing dominions are parties, pledging the good faith of the contracting parties to submit their justiciable disputes—that is to say, their differences involving law or equity—to a permanent court of this union, whose decisions will bind not only the litigating nations, but also all parties to its creation.

10. The creation of an enlightened public opinion in behalf of peaceable settlement in general, and in particular in behalf of the foregoing nine propositions, in order that, if agreed to, they may be put into practice and become effective, in response to the appeal to that greatest of sanctions, "a decent respect to the opinion of mankind."

THE COMING OF SPRING.

Once more Spring's dear, remembered thrill
The winter's heart went through—
Out came the willow silverly
And white the shad-bush blew.

A voice went thro' the emerald land
And "Wake, wake, Robin," cried;
A brook burst out in laughter sweet,
And straight the winter sighed.

The gay wild-currant saucily
Came stepping out in red—
A dear, delicious light-o'-love,
With blushes overspread.

A little meadow that I know
Ran suddenly to gold,
Till every lifted buttercup
Had more than it could hold.

The yellow finches perched and sang
Their few notes sweet and loud,
Or drifted up against the blue—
A bright, melodious cloud.

But oh, but oh, the meadow-lark!
And oh, the song he sang!
All rapture, passion, tenderness
Ached thro' me while it rang.

And as I listening bowed my head
To hide the springing tear,
Lo, all about me—violets!
And Spring herself was here.

—*Ella Higginson.*

In "When the Birds Go North Again."

SUPREME LAUGHTER.

Men laugh
When boys stand in the street
And fight because each fears the other—
For no other reason.

Men—millions—
Stand in the gutter of the world
And fight—

If God has a sense of humor—

Poetry. —*Travis Hoke.*

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